

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

Vol. XXV, No. 52

FRIDAY, December 25, 1959

United States and Canada 1 year \$3.00; 2 years \$5.00; 3 years \$7.00
Foreign 1 year \$4.50; 2 years \$8.00; 3 years \$11.00

On Good Nature and FIRMNESS

By Charles Haddon Spurgeon

(From John Ploughman's Talk or Plain Advice for Plain People in the Language of an English Farmer; Talks on Common Virtues and Faults.)

Do not be all sugar, or the world will suck you down; but do not be all vinegar, or the world will spit you out. There is a medium in all things, only blockheads go to extremes. We need not be all rock or all sand, all iron or all wax. We should neither fawn upon everybody like silly lapdogs, nor fly at all persons like surly mastiffs. Blacks and whites go together to make up a world, and hence on the point of temper we have all sorts of people to deal with. Some are as easy as an old shoe, but they are hardly ever worth more than the other one of the pair; and others take fire as fast as tinder at the smallest offense, and are as dangerous as gunpowder.

To have a fellow going about the farm as cross with everybody as a bear with a sore head, with a temper as sour as verjuice and as sharp as a razor, looking as surly as a butcher's dog, is a great nuisance, and yet there may be some good points about the man, so that he may be a man for all that; but poor, soft Tommy, as green as grass, and as ready to bend as a willow, is nobody's money and everybody's scorn. A man must have a backbone, or how is he to hold his head up? but that backbone must bend, or he will knock his brow against the beam.

To Please Everyone May Prove Weakness of Character

There is a time to do as others wish, and a time to refuse. We make ourselves asses, and then everybody will ride us; but, if we would be respected, we must be our own masters, and not let others saddle us as they think fit. If we try to please everybody, we shall be like a toad under a harrow, and never have peace; and, if we play lackey to all our neighbors, whether good or bad, we shall be thanked by no one, for we shall soon do as much harm as good. He that makes himself a sheep, will find that the wolves are not all dead. He who lies on the ground must expect to be trodden on. He who makes himself a mouse, the cats will eat him. If you let your neighbors put the



Charles H. Spurgeon

calf on your shoulder, they will soon clap on the cow. We are to please our neighbor for his good to edification, but this is quite another matter.

There are old foxes about whose mouths are always watering for young geese, and if they can cozen them to do just what they wish, they soon make their market out of them. What a jolly good fellow you will be called if you will make yourself a hack for your friends, and what a Benjamin's mess will they soon bring you into! Out of that mess you will have to get all alone, for your friends will be sure to say to you, "Good-by, basket, I've carried all my apples," or they will give you their good

(Continued on page 4)

Going Back

By Dr. John R. Rice

(Message delivered at Watch Night Service, Chicago Gospel Tabernacle, December 31, 1944. Mechanically recorded for THE SWORD OF THE LORD.)

The Bible has much to say about a new start. It is implied in all the Bible. Every Christian ought to make a new start every day. Somebody says, "Brother Rice, do you believe in New Year's resolutions?" Why yes, you ought to get a good running start on the first day of the year, but then you had better make a new start every day. There is a little poem that says:

"Every day is a new beginning,
Every day is a world made new.
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you."

Yes, every day is a new beginning.

In the Lord's prayer, the Lord said, "When you pray, say, 'Our Father Who art in Heaven, and say, 'And forgive us our sins'" (Luke 11:2-4). Isn't that a strange thing? Why, you ought to have that settled once for all when you get converted! Well, there is a sense in which it is settled once for all, but every day a Christian is supposed to come and say, "Lord, I want you to give me my daily bread. I want you to deliver me from evil. But Lord, forgive my sins." You see, every day, it is a new beginning. You need to make a new start.

That is implied also in Matthew 5:23, 24: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Isn't it strange how many things come to mind when you go to pray! The Lord said, "Quit praying and go make restitution! Go make things right, and then come and pray." So every day ought to be a day for a new start.

First John 1:9 says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." A new cleansing every day—that is a part of God's plan for the Christian.

Somebody says, "New Year's resolutions?" I think so. I am

not going to preach on that phase specially, but there are plenty of resolutions in the Bible.

Daniel "purposed in his heart" that he would not defile himself. I was just thinking about this tonight—I don't know whether it is original with me; I don't know whether anybody else ever thought of it or not—but my resolutions are the only real, true John Rice there is. You may look at me. You look at the way I live and the way I act and the failures I make, but you don't know my heart at all. Only in my resolutions am I what I long to be. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Not until I see the Saviour, not until I am all that I want to be, all that I am hungry to be, all that I resolve to be, will I be what I ought to be, when my resolutions catch up with me, or when I catch up with my resolutions. So resolutions are the only true John Rice there is, or the only true anybody else. So make your resolutions. That is the right thing to do.

Tonight in talking of a new start we will take up four Bible characters with a slightly different emphasis on each one. I'll talk about Jacob or "Back to Bethel," God's Presence; Jonah or "Back to God's Will"; Peter or "Back to God's Work," and the prodigal or "Back to the Father." I want you to think about these with me.

Jacob: Back to the Bethel of God's Presence

In Genesis, chapter 28, we have the story of Jacob. You know, (Continued on page 5)

Pardon for YOUR SINS

By Missionary Norman Lewis

Santiago 965
Rosario, Argentina, S. A.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins"—Acts 13:38.

Our text assumes that man needs pardon for his sins. It deals directly with this fundamental need. Men everywhere know that they have sinned and need divine pardon. Sacrifice with a view to obtaining divine favor is a common practice in religions the world over. The presence of sacrifice in different religions in every part of the globe shows men instinctively sense that they must obtain God's forgiveness.

I. Pardon Needed

The Word of God confirms this fact. Said the wisest king of antiquity: "There is not a just man upon earth, that doeth good, and sinneth not" (Eccles. 7:20). The Prophet Isaiah said: "All we like sheep have gone astray" (Isa. 53:6). These Old Testament truths are the solid base for the Apostle Paul's all-inclusive New Testament doctrine. He says, "There is none that doeth good, no, not one . . . For all have sinned, and come short of the glory of God" (Rom. 3:12, 23). All men have sinned, hence all men must either obtain pardon or pay sin's penalty which is death.

Every man's conscience, unless excessively hardened by sin, tells him he has sinned and requires pardon. Twice a week we deal with convicts about their wrongdoings. They often seek to blame

environment or bad companions. These may be partly responsible. But man's greatest corruption springs from within. Jesus Christ said plainly: "That which cometh out of a man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:20-23).

Man's defiled heart accounts for most of his sins. Take the sin of blasphemy. Perhaps the blasphemer says, "You are right. It is a bad habit. I ought to get rid of it." But no! What is that man's real trouble? The root of the evil is his wicked, corrupt heart. The

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Missionary and Mrs. Norman Lewis

Happy New Year

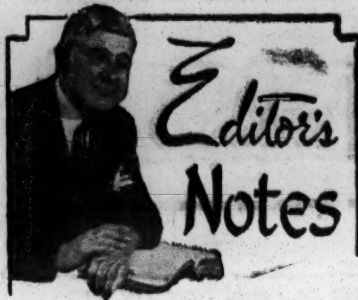
I do not know, I cannot see
What God's kind hand prepares for me,
Nor can my glance pierce through the haze
Which covers all my future ways;
But yet I know that o'er it all
Rules He who notes the sparrow's fall.

I know the Hand that hath me fed
And through the year my feet hath led;
I know the everlasting arm
That hath upheld and kept from harm.
I trust Him as my God and Guide
And know that He will still provide.

So at the opening of the year,
I banish care and doubt and fear,
And clasping His kind hand, essay
To walk with God from day to day,
Trusting in Him who hath me fed,
Walking with Him who hath me led.

Farewell, Old Year, with goodness crowned.
A hand divine hath set thy bound.
Welcome the New Year, which shall bring
Fresh blessings from my God and King.
The Old we leave without a tear,
The New we hail without a fear.

—Author Unknown



These notes are written Friday night, December 4. I am with Brother Marsteller at the Struthers Baptist Tabernacle, Struthers, Ohio (a suburb of Youngstown). I look for good services here Friday night through Sunday, then back in the office at Wheaton Monday morning, God willing.

The Southern Baptist Fellowship

November 30-December 2, the Southern Baptist Fellowship met in Winston-Salem, North Carolina, with the Salem Baptist Church. This is a loosely organized fellowship of Baptists, principally from the South. It is not a denomination. It does not have any institutions nor denominational program. The membership is composed of Southern Baptists, Independent Baptists, Conservative Baptists, and other Baptists who are fundamental and premillennial in belief. Perhaps half of those attending were Southern Baptists, and the host church, Salem Baptist Church, is a Southern Baptist Church.

There were probably between three hundred and four hundred preachers in attendance, with strong delegations from Florida, Georgia, North and South Carolina, Virginia, Alabama, Tennessee, and West Virginia.

The speakers included Evangelist Oliver Greene of Greenville, South Carolina; Rev. John Waters of Laurens, South Carolina; Rev. Milton Arnold, deputation secretary of Baptist Mid-Missions; Rev. Jacob Gartenhaus, Jewish missionary; Dr. Lee Roberson of Chattanooga; Rev. J. Talmage Davis; Rev. Eugene Hancock; Dr. Bill Rice; Dr. Charles H. Stevens of Winston-Salem; Dr. Charles Weigle of Chattanooga; Rev. Harold B. Sightler of Greenville, South Carolina; Rev. Bob Gray of Jacksonville; and this editor.

An Unexpected, Undeserved Honor

Last year at Pensacola this editor, in his absence, was elected vice-moderator. Important matters in connection with the Baptist Evangelistic Schools of Texas kept President Joe Boyd away and that left the vice-moderator to preside, with help by Rev. Harold B. Sightler, former president, and Dr. Charles H. Stevens.

Then the last day in the business session this editor was elected moderator for the coming year, vice-moderator Dr. Charles H.

Stevens, the secretary (re-elected) Rev. John Waters, and the treasurer (re-elected) Rev. Bob Gray.

Next year, the first Monday, Tuesday, and Wednesday after Thanksgiving the Southern Baptist Fellowship meets at the Highland Park Baptist Church, Chattanooga, Dr. Lee Roberson, pastor. And Dr. Roberson is chairman of the program committee.

It was a great joy to have fellowship with hundreds of Baptist preachers besides lay people and there were several high hours of blessing in the conference.

We Owe Grateful Thanks to Many

This editor owes grateful thanks to where he was invited to speak on Saturday night, Sunday morning and Sunday evening before the conference, that is Rev. Zeno Groce, the Woodland Baptist Church, Winston-Salem; Rev. Bobby Roberson, Gospel Light Baptist Church near Walkertown, North Carolina; and Rev. S. L. Greeson and Community Baptist Church, Reidsville, North Carolina.

It was indeed a joy to guest in the home of Rev. and Mrs. Paul Raker at Winston-Salem, very faithful and greatly esteemed friends. It was good to be with my brother, Bill Rice. We have so little time together and the fellowship was sweet. It was good to see Mr. and Mrs. Ed Whitley of Wilson, North Carolina, who spent two days there. Brother Whitley and Bob Gray and Bill and I planned about the work of the Cumberland Assembly Grounds on the Bill Rice Ranch and the program for next year. It was good also to see Mr. and Mrs. Arthur DeMoss who came from the north, and Bob Portteus of Charlotte, another layman attending the conference.

A Hasty Trip to Bob Jones University

Last Monday, November 30, I flew from Winston-Salem to Greenville for a few brief hours. It was good to speak in Bob Jones University chapel. What a cheerful and enthusiastic and warm-hearted Christian bunch, that great student body and the faculty and staff! The attendance is the largest ever. At chapel this year they have had to put the faculty on the platform to make room in the giant Rodeheaver Auditorium for the student body. I spoke on "Christian Co-operation and Its Bible Limits," and Dr. Bob Jones, Sr., asked me to have it published.

It was a great joy to spend a couple of hours with my daughter Joy, a graduate assistant at the University. She seems very happy, is doing good work, is tremendously sold on the school. I gave an interview on Radio WMU, greeted what friends I could, spent half an hour more with Dr. Bob Jones, Sr., who had just come in from a speaking engagement, then caught a plane back to Winston-

Salem, arriving at 5:30, in time for the opening meeting of the Southern Baptist Fellowship at 7:00.

It is amazing and blessed the way God has enlarged the ministry of Bob Jones University. Praise His name!

Three Blessed Days At Struthers, Ohio

Struthers is a suburb of Youngstown, Ohio. Pastors Howell and Marsteller received us most graciously at the Struthers Baptist Tabernacle. Services were held December 4-6, Friday night, Saturday afternoon and Saturday night, and four services Sunday. Now it is Sunday night at 11:00 p. m. I will be up about 5:30, will be driven to catch a plane at the airport seventeen miles away at 7:00 a. m., to Chicago at 8:31 at O'Hare Field, God willing, so I will get most of a day's work in at home tomorrow.

Friday night I spoke on soul winning and many people made God a solemn promise that they would undertake God's method of going and weeping and using the Bible, on the basis of the promise in Psalm 126:6, and expect to win a soul within seven days.

Saturday afternoon at 2:30 preachers were here from Cleveland, Akron, Niles, and Youngstown, and from Newcastle, Pennsylvania, and elsewhere as I spoke on prayer. Saturday night I preached to the unsaved on "The Dying Thief," the criminal who wanted a second chance, and God gave us three boys to claim the Saviour. Sunday morning I spoke to the adults and young people on "The Christian Home." Many men and women pledged to start family worship and the other elements of a godly, Christian home. Then following the morning service a boy and a girl at the door trusted the Saviour. A young woman waited to talk to me wanting to be saved and she too trusted the Saviour. Then at 6:30 I spoke again in the Bible study hour to a good congregation on soul winning and at the 7:30 service I spoke on "The High Cost of Revival." We closed the service with many on their knees pledging God that they would pay any price to win their loved ones and to bring about a revival in this city.

The fellowship of the pastors was very sweet. Rev. and Mrs. Marsteller had me for meals in their home. I am invited back.

They Are Everywhere!

Yes, I suppose there is not a town or a good-size village in America but what somebody takes THE SWORD OF THE LORD, or has been blessed by some book God helped me to write, or where somebody has had his life inspired and changed in a conference on revival and soul winning.

This is the first time I have been in Struthers, Ohio, or in the Youngstown area, but many came to say, "I have been greatly blessed by your book, *Prayer—Asking and Receiving*," or "I have your book, *Is Jesus God?*" A fine teen-age lad said, "I have your book on *Watching Jesus Die* and I am reading it too." And a good number said, "I have read THE SWORD OF THE LORD for years and this is the first time I ever saw your face."

The Influence of the Sword Conferences on Revival and Soul Winning Spreads Widely

Pastor and Mrs. Marsteller had come to Lake Louise and were greatly blessed. Mrs. Marsteller said, "You know when we all went out and won 167 people to Christ, my husband and I won three. And we have already had a letter from them telling us how they are getting along in their Christian life." Pastor Howell told the people publicly tonight, "I have read and preached the sermons in THE SWORD OF THE LORD for years."

From Cleveland, Ohio, sixty odd miles away, two men, and two carloads of teen-age boys came to be in the services tonight, Sunday night. They came in waving happily to me. Nearly all of them had been at the Bill Rice Ranch conference last summer, and they had pictures and had told so many friends; now they came this long way to hear me preach the Gospel again.

A pastor told of a wonderful

INCIDENTS

And Illustrations



By
Evangelist Robert L. Sumner
Contributing Editor

Important Discovery

After removing an overlay of paint and varnish from a portrait, an art restorer by the name of Alexander Zlatoff-Mersky announced what he termed, in his opinion, "the most important discovery in recent years of a renaissance art." Mr. Zlatoff-Mersky, it seems, is convinced that a portrait of a stern-faced woman is the work of the 16th Century Venetian artist, Titian. A Chicago merchant's wife, Mrs. Emil Kokesch, bought the 36-by-28½-inch canvas at an auction for \$1,300. Now experts say the painting, which Kokesch willed to the Chicago Art Institute "if" the directors would accept it as Titian's work, is worth in excess of \$100,000.

The Institute rejected the gift! Frederick A. Sweet, institute curator of American art, after examining the painting for the museum, branded it as a phony. According to his appraisal, the portrait is a copy, perhaps by a student of Titian. The picture is similar to Titian's "La Bella," one of his most celebrated works, which now hangs in the Pitti Palace at Florence.

Mr. Zlatoff-Mersky made his statement—and removed the overlay of paint and varnish—after Mr. Sweet had made his appraisal. All of which indicates that perhaps the Chicago Art Institute passed up a mighty good thing!

Be that as it may, life's greatest discovery—and it is the real thing; genuine, not a phony—is being ignored and rejected by the multitudes. What the Word of God calls "so great salvation" (Heb. 2:3) is being passed up in favor of the tinsel of sin with its payoff in fool's gold.

Have you shared in the most important discovery of the ages? Remember, "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

"It is not what we take up, but what we give up, that makes us rich!"

Mark's Mistake

Samuel Langhorne Clemens, more familiarly known to the multitudes by his pen name, Mark Twain, never passed up an opportunity to invest in any hairbrained scheme that came along, hoping to someday strike it rich. Well, he

service on soul winning when he, inspired by the plan we used at our conference, took a young man and asked questions and dealt with him openly as an example of how to win souls. I thank God that the impact of these conferences on revival and soul winning spreads afar and leads many, many people to win more souls and start revival campaigns.

Hurry, Before January 1!

We are praying that God will help us pay off all the radio bills by January 1 and start the new year of broadcasting on the "Voice of Revival" broadcast, nation-wide, with all bills paid. I suggest that those who wish to give do well to give before the first of the year so your gift will be deductible on your income tax report. You are allowed to give up to thirty per cent of your income for Christian work such as this nonprofit Sword of the Lord Foundation for getting out the Gospel and it is so recognized by the Federal Government. You do not have to pay taxes on money given to the Sword of the Lord Foundation and our revival broadcast.

And many of you will feel impressed, no doubt, to send THE SWORD OF THE LORD to many others. And gifts to our Ministers and Missionary Subscription Gift Fund or Free Literature Fund or the Radio Fund will be gratefully received in Jesus' name and we will send a receipt.

And now God bless you and happy New Year to all!

almost never passed one up, that is. Clemens got quite a reputation among the crackpot inventors, much to his poor wife's chagrin, as a soft touch for financial support. Invariably he backed every invention of every inventor who offered him a share in some new gadget. Just as invariably the invention was a financial flop.

However, one day a young fellow came along with a deal so fantastic that even Twain could tell it would never be a success. Altho the teacher who had put the weird contraption together assured him that he could expect millions in return for a meager investment, the humorist turned him down flat. What was the gadget that the "inventor's sucker" turned thumbs down on? *The machine was the telephone and the teacher-inventor was Alexander Graham Bell.*

Little did Twain suspect that his mistaken judgment in that particular action would cost him immeasurable wealth. Yet how like the sinner in relation to salvation! He "buys" every deal Satan presents in hopes of "striking it rich" in personal joy and happiness, yet all of the time he rejects the "one thing needful" for having a life of blessing untold, the salvation which is in Christ Jesus. As Jehovah said of Israel in Jeremiah's days: *"My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water"* (Jer. 2:13).

Have you been making the same mistake of passing up the good deal and falling for the bum ones? Then heed the comments of Christ to the Samaritan woman: *"Who-soever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life"* (John 4:13, 14).

Puppy Love

A lady out in San Francisco apparently loved her dog 600,000 times more than she did her husband. At least when her will was probated the other day it revealed that she had left \$600,000 as a memorial fund to her dead dog and \$1 to her estranged husband. Even at that, the husband fared better in her show of affections than did her son, whom she cut off without a cent. Both men are contesting the woman's will on grounds of mental incompetency.

The \$600,000 gift was left to the Society for the Prevention of Cruelty to Animals for setting up a fund honoring dear "Bingo," the matron's shorthaired terrier. Perhaps the Society for the Prevention of Cruelty to Husbands and Sons ought to look into the matter. The lady with the puppy love also left \$300,000 to a charitable foundation.

I know some professing Christians, married to the Lord, who treat Him about the same way. They spend all their time, money, affections and what-have-you on themselves, seeking their own interest and welfare, offering God only an occasional "dollar" through an infrequent visit to church on Sunday morning. Remember, *"No man can serve two masters: for either he will love the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon"* (Matt. 6:24).

Are you proving your love for Him? First John 3:18 instructs us, *"My little children, let us not love in word, neither in tongue; but in deed and in truth."* Is your love show or blow?

Evangelist Sumner can be seen and heard

Through January 10:

Burton Avenue Baptist Church
800 Burton Avenue
Waterloo, Iowa

January 12-24:

Calvary Baptist Church
Court & Livingston Streets
Pontiac, Illinois

Adolph Saphir, the eminent Hebrew Christian teacher, said: "If I were to live my life over again I would spend less time in service and more time in prayer." *"Pray, without ceasing"* (I Thess. 5:17).



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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United States and Canada subscription rates: \$3.00 per year, \$5.00 for two years, \$7.00 for three years; Foreign countries \$4.50 per year, \$8.00 for two years, \$11.00 for three years.

Published every Friday of each week.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

Postmasters: Please send Form 3579 to The Sword of the Lord, 214 W. Wesley, Wheaton, Illinois.

Please send all correspondence and address changes to: The Sword of the Lord Editorial and Executive office at 214 W. Wesley, Wheaton, Illinois. Office of Publication: 131 West 6th St., Newton, Kansas.

Kids KORNER

by Aunt Mary

John the Baptist, Cousin of Jesus

Long ago in the country of Judah there lived a man named Zacharias, a priest, and his wife, Elisabeth. They had no children and for years they had prayed for a baby. Now they were very old and had no child. One day Zacharias went into the Holy Place in the temple as he did every day to offer incense to the Lord while the people waited outside. What a shock he felt as there by the altar he saw an angel of the Lord! He was so scared that the angel immediately said, "Be not afraid." You know anytime an angel appeared to anyone in the Bible he always had to say, "Don't be afraid," because everyone was frightened by the appearance of an angel. But the message he brought was a wonderful one: "You and your wife Elisabeth will have a baby boy. You must call him John, and many will rejoice at his birth. He will grow up to be a man of God, and will turn many to the Lord."

Zacharias, the old man, was surely pleased, but he had some doubts also and so he asked, "How will I know that this thing will happen? After all, Elisabeth and I are both too old to have a baby!"

Gabriel, for that was the angel's name, answered, "I stand in the very presence of God and He sent me to bring this news. But because you have doubted and asked for a sign, you will not be able to speak until after the birth of the baby."

As the angel went back to Heaven, the crowd outside began to wonder why Zacharias was taking so long, and some began to guess that he had seen a vision. But when he came out, he told them not a word of what had happened because he couldn't talk. The sign that he had asked was given, so he knew the angel spoke the truth!

When the days were finished that he was to serve in the temple for that year, Zacharias went back to his home in Judah. I am sure that he managed to write a note to Elisabeth to tell her of the angel's message, and before long they knew that the Lord was sending the promised baby.

A few months later, Mary, Elisabeth's cousin, came to visit her. The two cousins rejoiced together in the wonderful fact of the Saviour who was to be born. Both women were happy that one would be allowed to be the mother of the Saviour and the other of a prophet who would go before the Lord. Perhaps Zacharias stood by and listened to their praises to God, but he couldn't yet speak a word because he had doubted the promise of God. Then Mary went back to her own home in Nazareth.

Finally the day came when a baby boy was born to Elisabeth! How happy everyone was in that village. The friends and relatives came together to celebrate with the parents, and of course someone suggested a name for the little boy. They said, "Let's name him Zacharias for his father." But Elisabeth answered firmly, "No, don't call him Zacharias. Call him John!" The neighbors said, "But none of his kinsfolk are named John, and he is your only child. He should be named for his father."

In our home we have two little boys, one named Charles Andrew, his daddy's name, the other John Rice, for his grandfather. It is common even in these days to name children for relatives, isn't it? So you can understand how puzzled the neighbors were when the strange name, John, was suggested for the baby.

Finally they appealed to the father by signs, as to what the baby should be named, and Zacharias motioned for a writing tablet. When it was brought he wrote, "His name is John!" And right then he was able to talk again! Then he could tell them that the angel who had appeared to him to tell about the coming baby, had also told him that his name was

to be John. How he praised the Lord for the baby, and with what joy he told them how the angel had said he would be a prophet of God!

Zacharias, talking now to his baby boy said, "You, little one, will be a prophet and will go before the Lord to prepare the way." This was a prophecy by the Holy Spirit of the way that John would serve the Lord.

When he grew up, the Bible tells us, he lived in the wilderness, away from the towns. His clothing was made of camel's hair, with a rough leather belt, and he ate the coarsest food, locusts (like grasshoppers) and wild honey. He preached to the people, and many came out into the country to hear him.

The day came when as he was preaching to the people Jesus came toward them, and John said, "Behold the Lamb of God which takes away the sin of the world." God did use him to open the way before Jesus, to tell people that He was the Saviour, the only One who could forgive sins.

Perhaps Zacharias and Elisabeth were still alive at this time though they would have been very, very old. If so, I know they rejoiced that the son of their old age was serving God. John said of Jesus that "he (John) was not worthy to untie his shoe" but he wanted to serve him even as a hard-working personal slave, if that was what the Lord Jesus needed.

By the time you read this your Christmas programs will be over, the gifts used somewhat, Christmas cookies gone, and a new year nearly upon us. Christmas is a happy time, isn't it? All through the new year we ought to remember how Jesus came to earth as a little baby so that the world could be saved from sin.

This is a good time to resolve again to read the Bible every day and to spend some time every day in prayer. And children always need to be reminded to obey their parents. Perhaps that is the resolve that you should make for this year! The Bible promises long life to those who obey the Lord in honoring their parents. You do want to live a long time, don't you?

Now memorize this verse to strengthen your resolution:

Memory Verse: "Children obey your parents in the Lord, for this is right" (Ephesians 6:1).

You Asked for It!

Popular demand has forced us to continue the Christian crossword puzzle department another year. We have had so many thousands of readers eagerly look forward to this feature that we just do not have the heart to end it now. As before, Libby Handford, our assistant editor's lovely wife, will prepare exciting, original, profitable puzzles based on the Bible. You will continue to profit in several ways from the puzzles.

For one thing, you will profit from increased Bible knowledge for no one can work these scriptural puzzles without learning something new each week about the Word of God. Hundreds have taken the time to write and let us know how much they have learned and how the puzzles have helped them in this way.

Second, you will profit from the weekly awards given to every one who correctly fills in the puzzle and sends it to us in accordance with our simple puzzle rules. Every week a new, different, profitable booklet is given free.

And last, but certainly not least,

Baptist Messenger Laments "Dr. Scofield's Errors"

In *The Baptist Messenger*, the Oklahoma Baptist state paper, for October 29, Jack L. Gritz, the editor, has a page editorial on "Doctor Scofield's Errors." About the Scofield Reference Bible he says, "A glass of water may be good, but who would want to drink it if it contained a few drops of poison?"

We agree with Editor Gritz a little ways, only, in not accepting every note in the Scofield Bible. We think that there is too much dispensational emphasis in the Scofield notes, influenced by Plymouth Brethren doctrine. From the Scofield notes some people get the impression that there was one plan of salvation under John the Baptist and another in the rest of the New Testament. I do not believe the books of Hebrews, James, I and II Peter, and Jude should be set apart as "the Jewish Christian Epistles," and I do not believe the Bible clearly teaches that the earth was first created, and then came to ruin, and was recreated, perhaps millions of years later. The idea, I believe, came from Pember's book, *Earth's Earliest Ages*.

Yet, my differences with Dr. Scofield are incidental. On the inspiration of the Bible, on salvation by grace through faith, on the new birth, on the premillennial return of Christ, in fact, on all the great essentials the Scofield Reference Bible has the clearest and most helpful notes of any reference Bible in the world.

The Scofield Reference Bible is not poison as Editor Gritz suggests. There are minor matters on which we disagree with the Scofield Bible. But there is more poison in *The Baptist Messenger* in a year than in all the Scofield Reference Bible. In the same issue in which he berates "Doctor Scofield's Errors," the editor quotes favorably from *The Baptist Standard* the president of Andover Newton Theological School, the notorious base for Nels Ferre, a school that has been for a generation openly against the verbal inspiration of the Bible, the blood atonement, the virgin birth and other things that sound Baptists hold most dear. The same issue has seven full pages reporting gifts to the Co-operative Program, inaccurately called "mission gifts," actually supporting the modernistic program of teaching at Southern Baptist Seminary at Louisville, and neo-orthodox and liberal teaching in other Southern Baptist seminaries. To get Baptists to give to support the coming of Nels Ferre, George Buttrick, and Robert McCracken (of Fosdick's Riverside Church, New York City) to the Southern Seminary is worse poison than you could find in all the Scofield Bible.

The Oklahoma Baptist Messenger editorial says, "We are sorry the Baptist bookstores sell this book (the Scofield Bible). Because of it many sincere people grow in their misunderstanding of the Bible every day."

Now we suggest that the Baptist Messenger, if it is really concerned about people being led into misunderstanding of the Bible, might protest about the sale, in the same Baptist bookstores, of the Revised Standard Version, which in the early millions of its publication had the note on Matthew 1:16, "Other ancient authorities read *Joseph, to whom was betrothed the Virgin Mary, was the father of Jesus who is called Christ*." The protest of scholars changed that in recent editions, but it was always wicked and

there will be the profit of the special awards given at the end of the year for those who have the stipulated number of coupons. If you do not know what we mean by this, read point 4 under "The Rules" listed on page six with this week's puzzle.

Share the profit.... Work the puzzle every week next year yourself and then get others to work them also.

false in its teaching and a Christian bookstore has no business selling that kind of notes on the Bible. And Revised Standard Version, translated with one exception by men who do not claim to be converted men, who do not trust in the atoning blood of the Lord Jesus Christ or believe in His virgin birth, His deity, His bodily resurrection—that translation does far more harm than could possibly be done with any errors you might find in the notes of the Scofield Reference Bible.

The same Southern Baptist bookstores sell that notorious commentary, *The Interpreter's Bible*, edited by Buttrick and other infidel scholars. It is not sound on a single fundamental of the faith, the deity of Christ, the virgin birth, the bodily resurrection, Christ's miracles, the need for the new birth, the inspiration of the Bible, Heaven or Hell. To recommend or sell such a book is a scandal. Why doesn't the Oklahoma Messenger complain about infidelity in the bookstores instead of suggesting that anyone would be poisoned by the Scofield Bible?

In this *Baptist Messenger* with seven full pages on the Co-operative Program there is not a sermon. There is no Bible teaching. One is not impressed with Editor Gritz's concern about doctrine. His protest is primarily that of denominational prejudice. The Scofield Reference Bible teaches the premillennial coming of Christ. It teaches against modernism. Those who are good, fundamental, premillennial, Bible believers hesitate to support a program which involves modernism and which is primarily controlled by denominational leaders. It is a program that people are urged to support without asking God's will, and without designation and without protest against modernism.

Although we do not agree with every minor detail of the Scofield notes, we say again as the principal Bible teachers and Bible preachers for many years have said that the Scofield Bible is the best reference Bible in the world. It has more help in understanding the Bible than any other reference Bible we have ever seen. And no one can read the notes in the Scofield Bible without coming out with a clearer understanding and confidence in the integrity of the Bible itself and the great doctrines held by fundamental Bible believers. I hope every Christian will undertake to get a Scofield Reference Bible and read it and get help page after page and transform his life and make the Bible a living Book.

Another Year

Another year is dawning!
Dear Master, let it be,
In working or in waiting,
Another year with Thee.

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
O quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence all the days.

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning,
Dear Master, let it be,
On earth, or else in heaven,
Another year for Thee!

—F. R. Havergal

Subtraction Sometimes Important, Also

When I talk about blessing I not only mean additions, but subtractions, too. A pastor came to one of his fellow pastors and said, "We've had a revival in our church." The other man replied, "That's good. How many were added to your church?" "None were added, but ten were subtracted." That's spiritual prosperity. If some of our churches had the unconverted deacons subtracted, revival would come.

—Moody Monthly

Baptist Fellowship for Oklahoma Meets

On January 1 and 2, 1960, the Southern Baptist Fellowship for Oklahoma will meet in the First Baptist Church of Shamrock, Oklahoma, Rev. Sonny Manuel, pastor. Speakers include Dr. J. Oscar Wells, Evangelist; Rev. Claude McDonald; Rev. Clifford Clark; and Rev. Joe Boyd. We trust this will be a happy meeting with much blessing.

A little explained. A little endured.

A little forgiven—the quarrel is cured.

Dr. Bob Jones SAYS:



It is not possible to pass on to you all the wonderful things that former students write to us about what Bob Jones University has meant in their lives. I would, however, like to call your attention to the following letter from a former student which came to my desk just recently: "I have just finished writing a check to pay the balance of my account to the Student Loan Endowment Fund. I wanted to write you at this time to thank you for founding Bob Jones University and setting up the Student Loan Endowment Fund. I would have been unable to attend Bob Jones University and finish without a work/loan scholarship and the Student Loan Fund. Since graduating from Bob Jones University, I have been in the Army for two years and am now teaching my third year here

at the high school. I am thankful daily for the education I received at Bob Jones University. Thank you again, Dr. Bob. My wife and I shall continue to pray for you and for the University daily. Our love to you."

Remember, when gifts are made to the University, unless they are designated for some special purpose, one-half goes into the regular treasury of the school for the building program and for the upkeep of property, and one-fourth goes to the Student Loan Endowment Fund, and one-fourth goes into the missionary fund. Please pray for us, and please let us hear from you. Thank you, and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS
By the Editor

PASTOR-EVANGELIST CECIL PEACOCK, P.O. Box 11, Bartow, Florida, an old friend of THE SWORD OF THE LORD and the editor, writes of many saved in revival services in the last few months. In Dyer, Indiana, a man was saved who had not been in church for twenty years, and a lady who said she had never heard of Jesus dying for her. In September, in the First Baptist Church of Polk City, Florida, souls were saved and attendance records broken. A Catholic lady and her daughter were converted in the Tabernacle Baptist Church of Flomaton, Alabama. Other important revival plans are ahead. We rejoice in God's blessings on Brother Peacock.

EVANGELIST ED NELSON, P.O. Box 733, Longmont, Colorado, held a revival the last part of November in the Fourth Baptist Church of Minneapolis, Minnesota. Dr. Richard V. Clearwaters, pastor, reports that during the meeting there were 35 decisions for salvation, 3 who came for assurance of salvation, 8 for church membership by baptism, 4 for church membership by experience and letter and 36 decisions for consecration.

The Scott Mission Symbol of Goodness

The Scott Mission is known as "The Miracle on Spadina Avenue"—Spadina Avenue being the downtown street on which The Scott Mission is located in the centre of Toronto, Canada. The miraculous fact about it is the enormous ministry performed by this Christian Evangelical Institution—all on faith, trusting and depending on the goodness and faithfulness of God our Provider. Scores of letters come to us from Jews and Christians in Europe and Israel asking for help, knowing that only Christian charity will aid them in time of need and distress. The day this ad was composed a letter reached us from a lady in Poland who has been helped by The Scott Mission. She is overwhelmed by the amount of help this Mission distributes in Poland. She writes: "The Scott Mission is The Symbol of Goodness to us. Your name is known in the whole of our country. Surely God has written your name in the Book of life."

Christmas is the Christian
Feast of Love

.....For God So Loved
(the world).

Christmas is the Christian
Feast of Giving

.....For God Gave (His
only begotten Son).

We wish you all a joyous
Advent Season and a Most
Blessed New Year.

Should you desire to share in
this Christ-like ministry, please
make your cheque payable to
"The Scott Mission Inc." Cash
contributions should be sent by
registered mail. Thank you and
God bless you.

THE SCOTT MISSION, INC.
Rev. M. Zeidman,
Executive Director
Rev. A. Zeidman,
Managing Director
502 Spadina Avenue
Toronto 4, Ontario, Canada

EVANGELIST TOM C. FAIR, 3431 - 36th Southeast Avenue, Portland 2, Oregon, held a revival November 8-22 at the First Baptist Church of Tumwater, Washington. Rev. Arthur Houk, pastor, reports that there were 20 who accepted Christ as Saviour, 4 came into assurance of salvation, 2 came for baptism, 3 set up family altars in their homes, and 21 returned from a backslidden condition. The pastor recommends that "Bible-believing Baptist churches invite full-time, God-called, Holy Spirit-filled evangelists with years of experience into their churches for two or more weeks."

EVANGELIST CHARLES HIMES, 801 College Avenue, Wheaton, Illinois, conducted evangelistic services November 15-22 at the El Vista Baptist Church, Peoria, Illinois. Pastor Ernie Bloom reports that there were 2 saved and 2 rededications during the meeting. He also reports that Brother Himes worked hard in house-to-house visitation and recommends him to any church that wants to see souls saved.

REV. RANDALL GREEN, pastor of the Second Baptist Church of Greenville, Kentucky, reports four meetings held recently. In the Cedar Grove Baptist Church near Greenville, Kentucky, there were 5 saved. At the Mt. Pisgah Baptist Church also near Greenville, Kentucky, there were 30 saved and coming for baptism, about 12 of whom were lost church members. At the Twelfth Street Baptist Church of Paducah, Kentucky, there were 4 saved and several who joined the church by letter. At Temple Baptist Church, Central City, Kentucky, 10 were saved and coming for baptism and 2 joined the church by letter.

EVANGELIST JOHN L. FRANCIS, 6530 Bluff Road, Indianapolis 27, Indiana, held an evangelistic meeting at the Maranatha Baptist Church at Flint, Michigan, October 26-November 6. Rev. A. J. Graham, pastor, reports that "with his expert magician acts, Johnny made people see truth, as well as hear it. Several accepted Christ as their personal Saviour, and the meeting was marked by the large number of Christians who rededicated their lives to the Lord's service, more consistent Bible reading, and the establishment of family altars in their homes."

EVANGELIST BOB OUGHTON, 312 East Elm, Greencastle, Indiana, rejoices in "108 decisions for salvation and many victories among Christians," in a recent revival campaign.

EVANGELIST LOREN DAWSON, JR., of Virginia, Illinois, recently held a two-week revival at the Warder Street Baptist Church in Marion, Illinois. Rev. N. L. Hamlin, pastor. Two persons were converted, one at the

On Good Nature and Firmness

(Continued from page 1)

wishes and nothing more, and you will find out that fair words won't feed a cat, nor butter your bread, nor fill your pocket.

Those who make so very much of you either mean to cheat you, or else are in need of you: when they have sucked the orange they will throw the peel away. Be wise, then, and look before you leap, lest a friend's advice should do you more mischief than an enemy's slander. "The simple believeth every word; but the prudent man looketh well to his going." Go with your neighbor as far as good conscience will go with you, but part company where the shoe of conscience begins to pinch your foot. Begin with your friend as you mean to go on, and let him know very early that you are not a man made of putty, but one who has a judgment of his own, and means to use it. Pull up the moment you find you are out of the road, and take the nearest way back at once. The way to avoid great faults is to beware of small ones, therefore pull up in time if you would not be dragged into the ditch by your friend. Better offend your acquaintance than lose your character and hazard your soul.

Don't be ashamed to walk down Turnagain Lane. Never mind being called a turncoat when you turn from bad courses: better to turn in time than to burn in eternity. Do not be persuaded to ruin yourself—it is buying gold too dear to throw oneself away to please our company. Put your foot down where you mean to stand, and let no man move you from the right. Learn to say, "No," and it will be of more use to you than to be able to read Latin.

Kindness Without Wisdom And Love Without Righteousness Are False Virtues

A friend to everybody is often a friend to nobody, or else in his simplicity he robs his family to help strangers, and becomes brother to a beggar. There is wisdom in generosity, as in everything else, and some had need go to school to learn it. A kind-hearted soul may be very cruel to his own children, while he takes the bread out of their mouths to give to those who call him a generous fellow, but laugh at his folly. Very often he that his money lends loses both his gold and his friends, and he who is surety is never sure. Take John Ploughman's advice, and never be security for more than you are quite willing to lose.

church, one in the home. There were seven rededications.

HUGH F. PYLE of Panama City, Florida, was the evangelist for one week in revival services in the First Baptist Church, Vienna, Illinois, recently, with Ellis Zehr, Rockville, Indiana, singing for the campaign. There were 15 souls saved in the revival and a number of other decisions, on the part of Christians. Two services were also held in the local high school. Several high school students were among the converts in the church later in the meeting. Ray F. Richardson is the pastor of the Vienna church.

No Scar?

Hast thou no scar?
No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land,
I hear them hail thy bright ascendant star,
Hast thou no scar?

Hast thou no wound?
Yet I was wounded by the archers, spent,
Leaned me against a tree to die; and rent
By ravening wolves that compassed me, I swooned;
Hast thou no wound?

No wound, No scar?
Yet, as the Master shall the servant be,
And pierced are the feet that follow Me;
But thine are whole; can he have followed far
Who hath no wound nor scar?

—A. W. C.

"From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus" (Gal. 6:17).

Remember the Word of God says, "He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure."

When we are injured, we are bound as Christians to bear it without malice; but we are not to pretend that we do not feel it, for this will but encourage our enemies to kick us again. He who is cheated twice by the same man is half as bad as the rogue; and it is very much so in other injuries—unless we claim our rights, we are ourselves to blame if we do not get them. Paul was willing to bear stripes for his Master's sake, but he did not forget to tell the magistrates that he was a Roman; and when those gentlemen wished to put him out of prison privately, he said, "Nay, verily, let them come themselves and fetch us out."

A Christian is the gentlest of men, but then he is a man. A good many people don't need to be told this, for they are up in a moment if they think anybody is likely to ill-treat them; long before they know whether it is a thief in the farmyard, or the old mare got loose, they up with the window, and fire off the old blunderbuss. Dangerous neighbors these; a man might as well make a seat out of a bull's forehead, as expect to find comfort in their neighborhood. Make no friendship with an angry man; and with a furious man thou shalt not go. "He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth folly." "Seest thou a man that is hasty in his words? there is more hope of a fool than of him."

But Beware of Being Simply Obstinate

In my day I have seen a few downright obstinate men, whom neither sense nor reason could alter. There's a queer chap in our village who keeps a bulldog, and he tells me that when the creature once gives a bite at anything, he never lets go again, and if you want to get it out of his mouth, you must cut his head off; that's the sort of man that has fretted me many a time and almost made me mad. You might sooner argue a pitchfork into a threshing machine, or persuade a brickbat to turn into marble, than to get the fellow to hear common sense. Scrubbing blackamoors white, and getting spots out of leopards, is nothing at all compared with trying to lead a downright obstinate man. Right or wrong, you might as easily make a hill walk to London, as turn him when his mind is made up.

When a man is right, this sticking to his text is a grand thing; our minister says, "it is the stuff that martyrs are made of"; but when an ignorant, wrongheaded fellow gets this hard grit into him, he makes martyrs of those who have to put up with him. Old Master Pighead swore he would drive a nail into an oak board with his fist, and so lamed his hand for life; he could not sell his corn at his own price, and so he let the rats eat up the ricks.

You cannot ride by his fields without noticing his obstinacy, for he vows, "He won't have none of these 'ere newfangled notions," and so he grows the worst crops in the parish; and, worst of all, his daughter went among the Methodists, and, in a towering rage, he turned her out of doors; and though I believe he is very sorry for it, he will not yield an inch, but stands to it he will never speak to her so long as he lives, and meanwhile the dear girl is dying through his unkindness. Rash vows are much better broken than kept. He who never changes never mends; he who never yields, never conquers.

Mix Gentleness With Firmness

With children you must mix gentleness with firmness; they must not always have their own way, but they must not always be thwarted. Give to a pig when it grunts, and to a child when it cries, and you will have a fine pig and a spoiled child. A man who is learning to play on a trumpet, and a petted child, are two very disagreeable companions even as next-door neighbors; but unless we look well to it, our children will be a nuisance to others and a torment to ourselves. "The rod and reproof give wisdom: but

a child left to himself bringeth his mother to shame." If we never have headaches through rebuking our little children, we shall have plenty of heartaches when they grow up.

Strict truthfulness must rule all our dealings with the young; our yea must be yea, and our nay nay, and that to the letter and the moment. Never promise a child and then fail to perform, whether you promise him a bun or a beating. Be obeyed at all costs—disobedient children are unhappy children; for their own sakes make them mind you. If you yield up your authority once, you will hardly ever get it again, for he who says A must say B, and so on. We must not provoke our children to anger, lest they be discouraged, but we must rule our household in the fear of the Lord, and in so doing may expect a blessing.

Since John Ploughman has taken to writing, he has had a fine chance of showing his firmness, and his gentleness too, for he has received bushels of advice, for which he begs to present his compliments, as the squire's lady says, and he does not mind either returning the advice or some of his own instead, by way of showing his gratitude; for he is sure it is very kind of so many people to tell him so many different ways in which he might make a stupid of himself. He means to glean as many good hints as he can from the acres of his friends' stubble; and while sticking to his own style, because it suits his hand, he will touch himself up a bit if he can. Perhaps if the minister will lend him Cowper or Milton, he may even stick a sprig of poetry into his nose, and come out as fine as the flowers in May; but he cannot promise, for the harvest is just on, and reaping leaves no time for rhyming.

The worst of it is, the kind friends who are setting John to rights, contradict one another; one says it's very poor stuff, and all in an assumed name, for the style is not rough enough for a ploughman; and another says the matter is very well, but really, the expressions are so coarse, he wonders the editor put it in the magazine. John means to pay his advisers all the attention which they deserve, and as some of the mice have been bold enough to make a nest in the cat's ear, he means to be after them and write a paper upon giving advice gratis, in which they will be likely to get a flea in their ear in return for their instructions.

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Pardon for Your Sins

(Continued from page 1)

blasphemies he utters only reveal his inward condition.

The inward reality of human character means far more than outward appearance. God once had to check a great prophet from leaping to an unwarranted conclusion by telling him, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

Man's need of pardon is by no means a superficial thing. The trouble lies deep. The "inwardness of sin" is a terrible thing. David said to God, "Behold, thou desirest truth in the inward parts" (Ps. 51:6).

Wrecked Inside

In 1940 I paid \$25 for a Chevrolet sedan, ten years old. It was well painted, a fine looking car. My wife and I drove the sedan from Iowa to New York on our honeymoon. The fourth day of the trip we were going down a long hill in central New York State. We coasted faster and faster. I shifted to second gear in order to use the braking power of the motor to reduce our speed. As I let in the clutch, we heard a loud explosive noise followed by further hammering sounds. With a sick feeling of disaster I brought the car to a stop and got out. There stood my beautiful Chevrolet. Its shining paint bore not a scratch. The car had suffered no collision. All tires were normal. The outward appearance of the car left nothing to be desired. But appearances are deceiving! When the hood was lifted I saw that a connecting rod had broken and the number one piston had crashed through the block. The motor was a wreck! People are like that car. In most cases the outward appearance is satisfactory. But Christ turns the attention inward. He shows that things inside defile the man. Man's heart is in ruinous condition. Evil things come from within.

It has been well said that if a camera existed capable of photographing the content of the human heart, its owner would starve for lack of customers. Nobody wants others to know the intimate thoughts of his heart. Yet we cannot hide them from God. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance" (Ps. 90:8). "All things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13).

II. Pardon Offered

God offers you forgiveness of sins. This is good news! God knows the evil we have done. How great is His grace! How merciful He is to offer us pardon! And the pardon is as incredibly wonderful as its infinite Author. Divine pardon is so superior to what men call pardon that comparison is difficult. It is not at all like our way of saying, "All right, I'll forgive you this time. But mind you, I'll not forget what you did to me." That is human. Yet how wretched would be our state if God only offered us such a pardon. What peace could we have if we knew that divine justice was holding over us the threat that our sins might one day be used against us?

When God forgives, He wipes out every sin. He says, "I will remember them against you no more forever." Well might Peter preach to the very men whose hands were red with the blood of the crucified Son of God, and say to them, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19).

A man murdered an acquaintance and threw his body into the lake. He fled to his home not far away. Three days later, the body of the victim was cast out by the waters on the beach, directly in front of the house where the murderer lived. Fiercely accused by his own conscience, the man gave himself up to the police, exclaiming, "The tide did it, the tide did it!"

When the tides of memory, conscience, and reason begin to cast out their awful freight of sin one day before God in the presence of the assembled universe, men will know the full horror of unpardoned sins.

A Fearful Thing

The Bible warns men: "Prepare to meet thy God" (Amos 4:12). An illusion both common and false makes each of us think that death may strike others but not us. What a dangerous delusion! Then face real truth. Weigh facts as you would wish to have done when the clock is ticking off your last moments of life.

Think of the young explorer, James Eldon Michael. His body was found by the Royal Canadian Mounted Police in a solitary hut at Long Rapids, Alberta. When the body was discovered, it was in a sitting position. A dishpan upside down on the knees had served as a writing table. By the skeletal hand were found the following words: "The sun is shining. Mother, but I feel so cold. I can still walk a little, but that is about all. There is no blood in me because I have not eaten for so long . . . There are some magazines here, but the stories are so silly . . . The only thing I worry about is whether God will forgive me my sins."

A man facing death senses the importance of having his sins pardoned, but only a fool waits till the hour of death to seek pardon. Oh, the folly of continuing to carry your sins. You know not when your summons may come. Why trifle or delay? "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31).

Sorry for Whom?

Last week came an urgent call from a local hospital. Senor Rossi, the unconverted husband of a

member of our church, was waiting for me at the entrance. Almost incoherent, his voice freighted with desperation, he said: "Have they told you, Mr. Lewis, about my wife?"

"Yes, I said, 'I heard about her.'"

He went on: "There is nothing to be done. She is full of cancer. When they made the incision to operate they simply closed it again." He hesitated a few moments. Then he said, "This is the most awful thing that could happen to us."

I said, "Mr. Rossi, I feel more sorry for you than for your wife." He looked at me in surprise. "Yes," I said, "you are unconverted, she is converted and her faith in Christ is complete. Therefore she is well off in this world or in the next."

We went together to the elevator, got off at the fourth floor, turned left and walked to the wife's room. She lay in great weakness, but with her countenance illuminated with the peace of Heaven. The verse I had chosen from my Bible reading that morning was, "And let the peace of God rule in your hearts" (Col. 3:15). "The peace of God" was perfectly illustrated by that saintly woman, prostrate on her bed of pain. The person who knows his sins are pardoned is ready to live and ready to die.

III. Pardon In Jesus

The whole Gospel is wrapped up in Jesus. "Through this man is preached unto you the forgiveness of sins" (Acts 13:38). Paul says elsewhere, "Brethren, I declare unto you the gospel which I preached unto you . . . By which

(Continued on page 6)

Going Back

(Continued from page 1)

Jacob started out by running away from home. One night he stopped at a little place called Luz, later called Bethel, "the house of God." There Jacob laid his head upon a stone and that night the angels of God came to visit that boy away from home. He saw a ladder, a stairway, reaching to Heaven, and the angels of God ascending and descending on it. When he awoke he said, "God is in this place. I didn't know it. I will give God a tithe of all my income, and if God will be with me, and give me bread and raiment, and bring me back again to my father's house, then the Lord shall be my God, and I will give Him a tenth of all He gives me. He will surely be my God." So Jacob went on, and God gave him a family, and He gave him some long bitter years. He gave him some property, and then God allowed a division, some way, between Jacob and Laban. Jacob went back. But as they went, a sad thing happened to Jacob. Jacob had a good deal of trouble. One of his boys, Reuben, committed a terrible sin. It broke Jacob's heart, and put a curse upon his oldest son, so the birthright went to Joseph, and not to his oldest son. And then there was more. He had only one daughter, you remember, Dinah. And Dinah was led into sin and ruined. Then her brothers went out and played a trick and massacred a whole city to get even with the young prince, Shechem, who had ruined their sister. So altogether Jacob was having a lot of heartache and trouble. Here he was now, getting to be an old man. His girl had gone wrong, two of his boys had turned out to be murderers, another turned out to be an adulterer, and Jacob's heart was cold and sad. And then in Genesis 35:1-5 the word came, "And God said unto Jacob, Arise, go up to Beth-el, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods

which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed; and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." And then read verses 9-15: "And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him. And Jacob set up a pillar in the place where he talked with him, even a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon. And Jacob called the name of the place where God spake with him, Beth-el."

Now I want you to notice this backsliding of Jacob. I say backsliding—that is hardly a good name for it. You know, the Scripture doesn't indicate that he had done anything very bad. He hadn't rebelled against God. And when God said, "Jacob, you come back to your father's land," Jacob came. He faced death, he thought, at the hand of Esau, but he came. And now when God said to him this time, "Go back to Bethel," Jacob came. His wives had turned idolatrous, and they had set up their idols. Jacob hadn't. Two of his boys were murderers; Jacob was not. His girl had played the harlot, but Jacob was not to blame for that, it seems. Another of his boys had turned out to be an adulterer, but that didn't seem to be Jacob's fault. All this broke his heart. It was just his growing cold and little by little losing the first love. And he was so busy making a living—and running that big family! Boy, if I had four wives and twelve sons and as many servants and as many flocks and herds as Jacob had, I think I would have a good deal of trouble, too, keeping religious and prayerful and taking time for my Bible.

So Jacob just lost the joy, he just lost the peace he had, and he needed to go back to Bethel, to go back to the place of worship. He needed to go back and get a new vision, as he had had

a vision before. He needed to go to the house of God and offer prayer and renew his vows. And remember that now his name was Israel, no longer Jacob. He was to be Israel, a prince who prevailed with God. And so he came back to Bethel.

The Saviour, the night before He was crucified, gathered the twelve around Him. They had partaken of the Last Supper. Jesus told them He was to be crucified; and then He took off His outer garment and girt Himself with a towel, and took a basin of water and washed the disciples' feet. Peter said, "You'll never wash my feet, no, sir!"

Jesus said, "Peter, if I don't wash your feet, you don't have any part in me at all."

And Peter said, "Well, Lord, then wash me all over; wash my head, I don't care. But don't leave me out."

"Well," Jesus said, "You are all right; you are already clean. This whole crowd, everybody here, is clean except one [Judas Iscariot wasn't clean]. The rest of you have been converted, you have been washed of your sins, you have new hearts. But, Peter, you walk in such a dirty world. A Christian needs to have his feet washed." Then He said, "If I, your Lord and Master, have washed your feet, then you ought to wash one another's feet." The point is though you have been converted, and you have been saved, though you really love the Lord, you need your feet washed every day.

Now the trouble with Jacob was that he needed to have his feet washed. I don't say he had gone back on God. There is not a hint that there was a deliberate rebellion on the part of Jacob. I cannot see that there was any outrageous, outbroken sin. I just think he was so busy, and so occupied, and maybe he had forgotten to pray, and lost all of his joy, and was discouraged, and so disconsolate that he thought, "Oh, my children are going to the dogs, and my wives are worshipping idols. God gave me great promises and I don't see how I can do my part."

And God said, "Jacob, come on. Come on back to Bethel and make a new start." And he did.

Wouldn't you like to come back to Bethel this New Year's Eve? Come on back to Bethel, back to the house of God in your own heart, and make a new start.

The other day I was out at Lincoln, Nebraska, and a young woman in full-time Christian service, living a clean life, a lovely Christian woman, a graduate of Northwestern Bible School, said, "May I have just a few minutes of your time?"

I said, "Yes."

She sat down and said, "Well, I don't know whether you'll understand me or not. You know, I love the Lord, and I am trying to serve Him. I have my life

on the altar for Christian service. I read my Bible every day, and I pray every day, and I am giving my life, every day, in the Lord's work. But," she went on, "I am not as happy as I once was, and God doesn't seem as near as He did. I don't have my prayers answered as I ought to, and I don't win souls as I ought to. I don't know what the matter is; I'm not rebellious against God. I don't know anything in my life that grieves God; if I did I'd quit it. I don't know whether you'll understand or not—I'm just not satisfied with my life."

I said, "You would be surprised how well I understand! I have been right there in the same place, how many times! Do you know what you need?"

She said, "No, honestly I don't know."

"You just need to say, 'I'm going to take plenty of time. I am going to stay aside in the secret place with my Bible open before God and I am going to find peace and assurance again.' God is a

(Continued on page 7)

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Revelation 22

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Clues Across

- 1 "For without are dogs, . . . and idolaters, and . . . loveth and maketh a lie"
- 8 to weep convulsively
- 11 initials of the first man and the garden where he first lived (Gen. 2:21, 8)
- 12 "high and lifted up, and his . . . filled the temple" Isa. 6
- 13 "God hath put in their hearts to fulfill his . . ." Rev. 17
- 14 "The . . . of our Lord Jesus Christ be with you all"
- 15 a son of Benjamin (Gen. 46:21)
- 16 one of the Great Lakes
- 18 a common household tool that has small pincers with long jaws
- 20 "In the midst of the street of it, and on either side of the . . ."
- 21 "What do ye, loosing the . . .?" Mark 11
- 22 "to give every man according . . . his work shall be"
- 23, 24 "he that is righteous, . . . be righteous still"
- 25 "if any man shall . . . away from the words of the book of this prophecy"
- 27 "He that is unjust, let him . . . unjust still"
- 28 "Even . . . come, Lord Jesus"
- 29 "Go, ye swift messengers, to a nation scattered and . . ." Isa. 18
- 31 "in lowliness of mind let each esteem . . . better than themselves" Phil. 2
- 34 "Go to the . . ., thou sluggard" Prov. 6
- 35 sword with curved blade
- 37 initials of two sons of Adam, the one slain by the other (Gen. 4:1, 2)
- 39 "the throne . . . God and . . . the lamb shall be in it"
- 41 "the Lord God of . . . holy prophets sent his angel"
- 42, 43, 54 "he shewed me a pure river of . . . clear as crystal"
- 45 "Blessed are the dead which . . . in the Lord from henceforth" Rev. 14
- 46 an exclamation of anticipation (Job 39:25)
- 47 "I John . . . was in the . . . that is called Patmos" Rev. 1
- 49 initials of two men, one who chose the cities of the plain, and one who chose to live in tents (Gen. 13:11, 12)
- 51 expires
- 53 "idolaters, and all liars, shall have their part in the . . ." Rev. 21
- 54 see 42 across
- 55 "And let him that is athirst come. And whosoever will, let him take the water of life . . ."

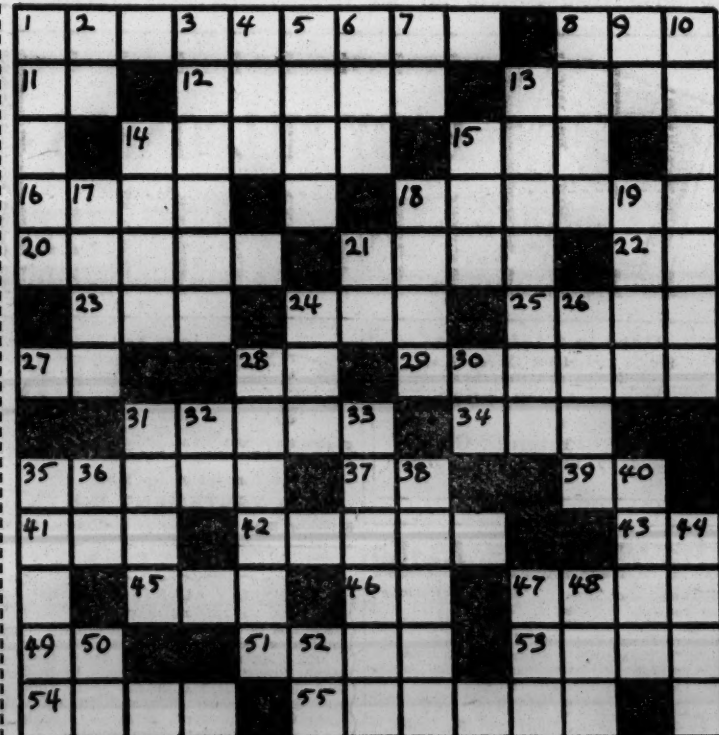
Clues Down

- 1 "And he shewed me a pure river of . . . of life"
- 2 " . . . which testifieth these things saith, Surely I come quickly"

- 3 "In the midst of the . . . of it, and on either side of the river"
- 4 initials of three names for Christ meaning "the end" (vs. 13) meaning "one who buys back" (Isa. 59:20) meaning "the beginning" (vs. 13)
- 5 "And the four beasts had . . . of them six wings" Rev. 4
- 6 to strive with
- 7 a printer's measure
- 8 "and on either . . . of the river, was there the tree of life"
- 9 first and last letters of the first judge of Israel (Judg. 3:9)
- 10 " . . . are they that do his commandments"
- 13 "God shall take away his part . . . and from the things which are . . . in this book"
- 14 "my reward is with me, to . . . every man according as his work shall be"
- 15 "Thus with violence shall that great city Babylon . . . be found no more at . . ." Rev. 18
- 17 to irritate; vex
- 18 "the . . . of her strength shall cease in her" Ezek. 30
- 19 a common garden tool for clearing the soil
- 21 initials of two names for Jesus meaning "the anointed One" (Mark 8:29) meaning "God with us" (Isa. 7:14)
- 24 a common garden tool used for weeding
- 26 the part usually sung by lower women's voices
- 28 "I fell down to worship before the feet of the angel which . . . me these things"
- 30 initials of Seth's son and father (Gen. 5:6, 4)
- 31 David's grandfather (Ruth 4:22)
- 32 initials of two Old Testament women who were progenitors of Christ (Matt. 1:3 — the mother of Phares) (Matt. 1:5 — the mother of Obed)
- 33 "Choosing . . . to suffer affliction with the people of God" Heb. 11
- 35 "he which is filthy, let him be filthy . . ."
- 36 "Then said I, . . . Lord God! behold, I cannot speak" Jer. 1
- 38 "the children of Israel said to Samuel, . . . not to cry unto the Lord" I Sam. 7
- 40 "In these lay a great multitude of impotent . . ." John 5
- 44 "I fell down to worship before the . . . of the angel"
- 47 "Love worketh no . . . to his neighbour" Rom. 13
- 48 "And the Spirit and the bride . . . Come"
- 50 a town conquered by Joshua (Josh. 8:21)
- 52 "And . . . any man shall take away from the words of the book of this prophecy"

Deadline: January 4, 1960

Puzzle No. 52



Mail to: Puzzle Editor, Sword of the Lord, Wheaton, Illinois
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for correct, prompt answer to
Puzzle Number 52

The Secret of a Successful, Happy Life

By Morris M. Townsend



The author, a Christian layman, is president of the Townsend Investment Company. He served the United States Treasury as National Director, Banking and Investments, of the Savings Bond Division. He originated the Bond-A-Month Plan, and was awarded the Treasury's Distinguished Service Medal and Distinguished Service Citation.

This message is condensed from Mr. Townsend's book of the same title and has to do with knowing God, finding God's plan for your life, and walking in that plan. Mr. Townsend intersperses personal experience with scriptural truth. This is a very helpful and profitable booklet.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

3. In order for you to receive this week's prize, *The Secret of a Successful, Happy Life*, your entry must be postmarked by midnight, January 4, 1960. If your paper arrives after the deadline date, please place the date of arrival on your entry. The answer to Puzzle Number 52 will appear in the January 15 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. *Save these coupons!* They are important! At the end of the year (1959) those who have forty-eight coupons will receive a large type, clothbound Scofield Reference Bible. Those who have forty coupons will receive a copy of the book, *Man Sent From God*, which is a thrilling biography of Dr. John R. Rice. Please remember that the coupons which you have are the only record of your correct entries. It will be your responsibility to keep the coupons. In addition, note that coupons may not be exchanged with one another. The winning of a Bible is on an individual and not a group basis. Also, duplicate coupons will not count as two separate coupons. When you receive duplicate copies of the coupons and prizes, please return them. Please limit all correspondence to only necessary items, and ALWAYS INCLUDE YOUR COMPLETE ADDRESS.

Pardon for Your Sins

(Continued from page 5)

also ye are saved . . . that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:1-4). How the apostle puts Christ forward! Paul is very personal. He says, "Christ liveth in me." And again, "I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

The Gospel is this: That the Man, Christ Jesus, is the Saviour who died for our sins. This Man was buried, this Man was raised again the third day. Do you know Him? Jesus Christ suffered the unspeakable horrors of Calvary because of your sin and mine. There was no other way. Jesus Himself said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," that is, must be nailed to the cross (John 3:14). This was the one way to save sinful men.

Listen! Can you believe God would have given His Son to the horror of the cross if there had been some other way to save lost men? Face this question. Think it through. The threat of sin is a terrible thing. Sin destroys souls and ruins God's creation. Sin has made the world a valley of blood for six thousand years and will fill Hell forever. Only the death of Jesus Christ could stem that awful tide and secure us the pardon for our sins.

In a city park in Los Angeles there is an old cannon, dating from the Spanish-American war. Engraved on the butt of the cannon in letters of iron is a Latin phrase meaning "the last argument of kings." The message is clear. When pens dipped in ink cannot solve questions between nations, then swords must be dipped in blood. The cannon is a king's last argument. Likewise Jesus Christ is God's last argument. My friend, lift up the eyes of your heart and look to yonder scarred hill called Calvary. There Jesus hung long ago on the brutal cross bowed by the weight of your sins. Look thoughtfully, look well, for you are contemplating God's final argument against sin. If a man will not accept that solution to his inward corruption and rebellion against God, he will find no other salvation. "The wrath of God abideth on him" (John 3:36).

Pardon Brings Peace

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Without pardon there can be no true peace. Enmity with God is reason enough for inward unrest. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20, 21). But the awful storm gives way to blessed calm when Jesus Christ enters the heart.

A letter came to me a few days ago. It was written by a man fifty-five years of age, a resident of the city of Rosario. He had written to the radio program, "Meditaciones Cristianas," requesting a New Testament. With the Testament he received a statement of faith, which says: "Being convinced that I am a sinner and knowing that Christ died for me, I receive Jesus Christ as my sole and sufficient Saviour." The man signed the statement of faith and returned it to "Meditaciones Cristianas" with a letter which says in part: "Quiero hacer notar que no se porque me siento con el espiritu tranquilo y satisfecho de mi decision." (That is: "I must call attention to the fact that I

do not know why I feel tranquil and satisfied in spirit regarding my decision.") That new convert's statement will be understood by any Christian. When a repentant sinner receives Christ as his own Saviour and Lord, he receives in the act the pardon of his sins and experiences "peace with God." Sinner friend, wait no longer. Ask Jesus to forgive you now. "Through this man is preached unto you the forgiveness of sins" (Acts 13:38).

You May Have This Pardon Right Now!

You have read the sermon by Missionary Norman Lewis of Argentina. Now let the editor beg you to turn to Christ for forgiveness and salvation this moment, before you lay the paper down. Do you confess that you are a poor sinner who needs forgiveness? Then Christ died to save sinners. He promises, "Seek ye the Lord while he may be found; call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6, 7). Will you now turn your heart from your sin confessing it to God? Will you now come to Him for the pardon He promises? This moment do you trust Him, depend upon Him, surrender to Him? Then I beg you, say yes in your heart to Jesus and then sign the following statement, copy it in a letter and mail it to this editor today! Do it now, dear friend!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Missionary Norman Lewis' sermon on "Pardon for Your Sins." I know I am a poor, lost sinner who needs forgiveness. But I believe that Jesus died on the cross to pay for my sins and wants to save me. So here and now, this moment, I turn my heart from my sin and trust Christ to forgive me and save me. I depend on Him now to forgive me and to help me to live for Him. I will openly claim Him as my Saviour and I set out to live for Him today.

Signed _____
Address _____

Book Reviews

THE BERKELEY VERSION OF THE BIBLE IN MODERN ENGLISH. Translated by Dr. Gerrit Verkuyl, assisted by a staff of twenty qualified scholars. This seems to be a reverent and scholarly translation, better than most of the translations in modern speech. It may have some of the faults of a one-man translation, and the notes probably represent principally one man's interpretation. However, it is far more literal than the Revised Standard Version, it is near enough to King James to be easy reading. It seems to follow more carefully the Masoretic text than the Revised Standard Version. It capitalizes pronouns for deity. Almah is properly translated virgin in Isaiah 7:14, and John 3:16 says, "only begotten Son" with the footnote "Unique and not as we are His children; His a never begun relationship." So we regard the translation as generally sound, reverent, readable, scholarly and helpful. It is published by Zondervan Publishing House, Grand Rapids, Michigan; heavy cloth binding, size 6 x 8½, price \$7.95.

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OF THE H WORD

Going Back

(Continued from page 5)

little jealous of His own work. God doesn't want you to be so concerned about His work that you have no time for Him. God isn't so concerned about your walking in a straight line—you don't go to the movies, and you don't smoke cigarettes, and all that—God isn't half as concerned about what you *don't* as what you *do*. Don't misunderstand; I believe you ought to quit the movies and the cigarettes, but I think God wants you to take time to love Him. And I would just say, 'All right, if a half hour isn't enough, I'll take an hour. And if an hour isn't enough, I'll take two hours in the secret closet. I am going back to Bethel. I am going to return to the God that called me back yonder, and I am going to wait there until joy floods my soul again.' Will you do that?"

She said, with her eyes swimming with tears, "Yes, I will! I think that's the trouble." And she went away to find the peace she had before.

I was once in Strawn, Texas, in a revival campaign, and a girl came to me and said, "Brother Rice, I don't know what to do. I'm in trouble."

I said, "What's the matter—are you saved?"

And she said, "I don't know. I thought I was. I lived two years very happily; I thought I had trusted the Saviour. I had joined the church, I was baptized; I was very happy for two years. But now I have lost the joy."

I said, "Why don't you pray?"

"I don't know; I have tried and it doesn't do any good."

I said, "Do you mean business about this thing?"

She said, "I surely do, if I know my heart."

I said, "Do you have a job you could lay down tomorrow, if it took a whole day to get this settled?"

She said, "Yes, I can."

"All right," I said, "Get your Bible and go out on one of these hills [in Palo Pinto County, near Strawn, Texas] where there are a lot of stones, big rocks, boulders. Take your Bible along. Get under a live oak tree. Open your Bible and lay it on a rock and read it, and read it. After you have read your favorite Scriptures: the twenty-third Psalm, the fifteenth chapter of Luke, I Corinthians 13, the eighth chapter of Romans—anything you like—after you have read several chapters, stop and lay your face down on your Bible and say, 'O God, I am hungry and I am cold. I am not satisfied. I have lost my first love and I don't know why. But I am not going back until I have the joy again. I am going to stay out here all day, if need be. I am not going home today until I have the peace and joy again.' Will you do that?"

She said, "I will."

The next night I was leading the singing. The choir had already assembled. We started the song service. She came in and around the side of the auditorium to come to the choir. Her face was shining like an angel's. She came by after the service to tell me it was all right. She didn't need to; I could see it! She had already been back to Bethel!

Don't you see? I am talking about Jacob when he hadn't gotten drunk, when he hadn't turned his back on God. He had not cursed and sworn, as Peter had, as far as I know. He had not committed adultery and murder as David had, as far as I know. His case was not the case of other prodigals, so much. His was the everyday case of people who lose their first love, drift along, and get their feet dirty in a dirty world. And he came back to Bethel.

Don't you need tonight to make a new start and say, "Lord, I am going right back where You blessed me before, and stay there until You breathe upon me, stay there until You speak to my heart, stay there until I can say, 'This is the house of God to me again. I will put up a pillar here. This will be another stone of memory in my life. It is the beginning of the new year. I am going back to Bethel. I will have again the joy of the Lord, the freshness and sweetness of the experience I once had.' Don't you want that, you

who are saved? Jacob went back to Bethel.

Jonah: Back to the Will of God

Here is another case. Jonah went back to the will of God, back to duty. He went back to surrender. You know the story of Jonah. In the book of Jonah the Lord said, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come before me."

Jonah said, "Nothing doing, Lord. Not me! I don't mind preaching in Jerusalem. I don't mind preaching around here among these Jews, but preach to that bunch of fish-worshipping idolaters in Nineveh—that city full of sinners and idolaters! Do you think I am going over there and preach? No sir. Not me, Lord!"

So he went down to Joppa and got a ticket, and got in a ship. He said, "A long sea voyage will cure this business. I will get away from the Lord. I am not going to preach to Nineveh." But he just thought so. You remember the story of the storm God sent, and the sailors had to pitch Jonah overboard. God prepared a great fish, and when they had pitched Jonah overboard the fish got him. He was in the belly of the fish three days and nights, down at the bottom of the ocean. By the time that fish was through with him, he sure prayed like a good boy! When the fish had had enough of him and God had conquered Jonah's rebellion, the fish vomited him out on dry land. Here is a funny thing. Thank God for a second chance. Thank God that the Lord who called you one time will call you a second time

and give you another chance. The Scripture says, "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." And Jonah said, "All right, Lord, I will preach *anywhere* if you will let me get by and bless me again." So he came back to duty and back to surrender!

You see, his case was not just a case of drifting. His was outright rebellion against God. The Lord said, "You go to Nineveh." He said, "I am not going to do it." And so he found out whether he was going to do it or not.

I wonder if there is somebody here to whom God said, "Do this," and you said, "I am not going to do it!" Is that the case?

I was in an eastern city some time ago. I said to a dear girl, a fine girl who had worked in my office part time while she was a student in Wheaton College, "Aren't you coming back to Wheaton?"

"No," she said very sadly, "I am not coming."

"Why not?"

"Well," she said, "I wouldn't do any good."

"Why wouldn't you do any good?"

Finally she said, "I am going to get married."

I said, "Well, what is wrong with that? You are looking down your nose a lot for a girl who is going to get married."

She said, "Well, I don't mean right now."

Then I said, "What is the matter?"

She said, "Well, you know my sweetheart is in the Army, and he is not a Christian. The Lord keeps telling me I ought to give him up, I ought to marry a Christian man if I am going to marry. But I can't give him up. I tried. I went to Wheaton College one year. I thought maybe God would help to straighten up the whole business. But there is no use of my trying to go to a Christian college to get

training for Christian work if I am not going to surrender to the will of God. And if I give up this boy it would break my heart."

I said, "You had better get it broken now so it can get mended, instead of having a broken heart all of your life as a rebel against God." Her whale hasn't come along yet, but he will! So she is not back in Wheaton College. She said to God, as Jonah did, "No, I am not going to Nineveh. I am not going to do what You tell me to do."

I wonder what Jonah is here tonight? God called you and you ran away from your duty. You refused to do the will of God, your heart grew bitter, you said, "It isn't worth it." You said, "I will not give up that much." You said, "It costs too much to serve God, and I am not going to do God's will." Is that your case? I wonder whether you are a Jonah who ran away from Nineveh? If so, I can tell you now you will never have any real peace and joy until you lay down your rebellion and make a new start.

I remember as a boy hearing some old Civil War veterans say to sinners in their revival preaching, "Lay down your arms of rebellion!" They were thinking about Lee and the Appomattox Court-house, and they were saying that a sinner ought to lay down the arms of rebellion against God. Quit your rebellion and take the oath of allegiance and surrender to the will of God! Give up your sword! Stop your fight against the will of God! If you are going to do any good this next year, 1960, if you are going to be happy, if you are going to be prosperous, you are going to have to quit fighting God and say, "All

right, Lord, where you lead me I will follow." Can you sing:

"Where He leads me I will follow,
Where He leads me I will follow,
Where He leads me I will follow,
I'll go with Him, with Him all the way."

You see, in the case of Jonah it was back to surrender. It was back to God's will. It was back to Nineveh. With somebody it may mean back to Africa. With somebody it may mean back to the ministry. You may say, "I laid it down. I wanted to make money. I wasn't willing to be poor. I wasn't willing to have the reproach of a Christian." Well, whatever it is, wherever God said go, will you say, "I will quit my rebellion. I will go back to the surrendered heart, the surrendered life; back to God's blueprint, back to the place where God called me." Will you say that tonight? That is what Jonah did.

Peter: Back to God's Work

I want you to notice another case. That was Peter. God called him back to the place of fellowship and back to the ministry. One of the saddest backslidings the world ever saw was that of Peter. He was the chiefest of the apostles. I don't know how you feel. I suppose you do not feel as I feel. Maybe nobody except preachers feel this way. One of the saddest things in the world is to see a preacher go wrong. There is so much depending on a preacher. Everybody is quick to criticize a preacher. Somebody told me a dirty story about a preacher some time ago. I said, "I don't believe it. I don't want to believe it! I am not going to believe it until it is proven, and I am not going to look for the proof." The Bible says about this matter of the sins of preachers: "Against an elder receive not an accusation, but before two or three witnesses" (1 Tim. 5:19). If I were you and I didn't have two or three eyewitnesses I would say, "I won't believe anything against my pas-

tor or an evangelist, or any other minister of the Gospel." Unless you have two or three eyewitnesses whom you can trust and who say they saw him get drunk or they saw him run off with another man's wife or they heard him curse, or something else, I wouldn't believe it at all. It is a poor, sorry business to always be looking for something wrong in the man of God. You had better be careful about it.

But here is Peter, the very chief of the apostles. He cursed and swore. He denied the Saviour. He got in bad company, quit the ministry, and went fishing. That is a bad business. His case, you see, is not like Jacob's. Jacob just sort of got cold, lost his joy, fell into discouragement, and was overwhelmed with the situation—his idolatrous wives, his wild boys, his poor, wayward daughter, and the circumstances. And so he lost his first love and joy. He simply needed a renewing, a reviving. That was not the case with Peter.

Neither was Peter's case like that of Jonah. Jonah was just outrageous. He said, "No sir, Lord, I am not going to do it!" Peter didn't say that. Peter didn't mean to say that. He wouldn't say it. Why, just that very night he had said, "Lord, you just say the word and I will die with you. Though I should die with thee, yet will I not deny thee!" A lot of people think Peter didn't mean it, but I know he did. Sure, he meant it! Peter never would have said to Jesus, "I am not going to do it!" There was not any intentional, deliberate rebellion there. But he fell into sin. That wicked old Enemy of our souls came along and tricked him. He was as brave as a lion. You know, the Devil's way is always to jump on you at your strong point, because that is where you are not looking. The meekest man who ever lived in the world was Moses. And yet do you know how he missed the land of Canaan? By flying into a rage and beating on the rock when the Lord said to speak to it. The meek man lost his temper. If there ever was a brave man, it was old Simon Peter.

Samson was the strongest man the world ever saw, but a poor, little sorry kind of girl—a poor little fallen woman—just twisted him around her finger. Isn't that strange?

David was a man after God's own heart, and he turned out to be an adulterer. Here you think you are strong—that is where the old Devil is likely to cause you to fall.

So Peter—the brave, the bold to speak out—said, "I don't care if I die with you, Lord, I will never deny you." And right there on his strong point Satan got him and turned him into a coward.

Then he said, "Well, there is no use of my trying to preach any more. Who would listen to me? I cursed and swore and denied the Saviour. I said I didn't even know Him. There is no use of me trying to preach." I suppose Peter said, "I don't know whether I am even saved or not. If I had been saved I suppose I would never have acted like this. You fellows can do as you please, but I know when I am licked. I am going back to fishing for a living. I have my wife and children, and my mother-in-law lives at our house. I have got to make a living for them, so I am going out here and fish."

So he went back to fishing. He fished all night, the twenty-first chapter of John tells us, and didn't catch a thing. I can imagine he said, "I used to make a good living fishing out here, and now there is not a fish in this whole lake! What am I going to do? I am ruined as a preacher, and now I can't catch fish for a living."

They worked all night and daylight came. And there came One and stood on the shore of the lake, the Sea of Galilee, and said, "Children." Wasn't His voice sweet? They couldn't think it would be Jesus. He said, "Do you have any meat? Have you caught anything?"

Peter said, "No, we haven't caught a thing. We have seined up and down this shore all night and haven't caught a thing."

"Well," He said, "put your net out on the other side of the boat and you will get some fish."

"Well, we have already tried all sides of the boat; we might just

as well try that one." And they let their net down again and suddenly it was full, a hundred and fifty-three big fish.

John, the more spiritually minded of all the disciples, said, "That is the Lord! Why, Peter, that is Jesus! Don't you remember one day before we were preachers we hadn't caught anything and you had been washing your nets and He said, 'Launch out into the deep.' He sat in the boat and preached from the boat and then said, 'I will pay you for the pulpit I have used.' And you let down the net, you remember, and filled the boat. You had to shout and James and I brought our boat out there and filled both boats with fish. Do you remember that, Peter?"

"Yes, I remember."

"Well," John said, "that is Jesus, Peter, as sure as the world. Nobody but Jesus could do that!"

"Well," Peter said, "take this business. You can take these fish, or turn them loose—do what you want to with them. I am sick and tired of the whole business. I have something to settle with Jesus, and I can hardly wait until I get there."

The disciples said, "Wait and we will row the boat to the shore"—I think they said that. The Bible didn't say, but I can imagine that is what they said.

Peter said, "No, that is too slow for me. Give me my coat." And he put on his leather coat and jumped into the water and swam to the shore. Boats are too slow when you have been as far away from God as Peter had.

I was in Gary, Indiana, in the Central Baptist Church, in revival services, when a backslider came almost running down the aisle at my right.

He said, "Five years! Five long years! That is a long time for a man to be away from home. I am coming back tonight." Then he said, "Wait a minute—get my wife, Brother Rice." So I got her, and she went into the inquiry room with him.

So Peter was the same way. He said, "I've got to get to Jesus quick. There is something I've got to get settled."

So he went to the shore, and Jesus cooked breakfast. They had a nice breakfast—wouldn't you like to eat with Jesus cooking breakfast? Wouldn't that be nice?

"Come and dine," the Master calleth,

"Come and dine;"

You may feast at Jesus' table all the time;

He who fed the multitude,

Turned the water into wine,

To the hungry calleth now,

"Come and dine!"

So Jesus cooked the fish, and they all had breakfast. Then Jesus said, "Peter, do you really love me better than anybody else? You said you did."

"Well," Peter said, "I am not bragging any more, Lord, about whether I am better than others; but you know I love you. You know that; you know all about it."

Jesus said, "Feed my sheep then." Then He said again, "Simon, son of Jonas, lovest thou me?"

"Thou knowest that I love thee."

"Then feed my sheep."

And again, Jesus said, "Simon, son of Jonas, lovest thou me?"

Peter was grieved because Jesus asked him the third time, and he said, "Lord, thou knowest all things. You know how I sinned, but you know what was in my heart, too. You know all about it, Lord. You know I love you."

Jesus said, "Well, get busy, then, Peter. Feed my sheep!" And the next thing you hear about old Simon Peter, he is up on an Ivory Soap box at the corner of Main and Commerce Streets in Jerusalem, preaching like a house afire, and there were 3,000 souls saved that day!

Listen, I wonder who is here who has fallen into sin. You are not like Jacob who just grew cold. You are not like Jonah who was a deliberate rebel, running away to Tarshish. You have just drifted, and you fell into sin. Maybe you got drunk, or maybe you lost your temper, or maybe you committed adultery—I don't know what it was. You tripped and fell into sin, and worldliness has come into your life. I don't know what it is, but why don't you come back like Simon Peter did—in this case

(Continued on page 8)

Winding Road Ahead

Life's highway doesn't always lie
In smooth and sunny miles;
It often leads through rocks and hills,
And dangerous defiles.
Sometimes dark mountains loom ahead,
The winding trail seems dim;
But with us is our heavenly Guide,
Full safe, we follow Him.
And when we've made our final mile
And rounded our last bend,
We'll see the welcome lights of Home,
And smile at journey's end.

—Moody Monthly

Going Back

(Continued from page 7)

back to the apostleship, back to the ministry, back to fellowship. Simon Peter came back!

The Prodigal Son: Back to God

Now here is another man who came back. And Jesus spoke a parable saying, "A certain man had two sons"—that guy must have been a good man; I don't know how he got two boys otherwise. I ordered a boy and they didn't have any! But this fellow had two boys! "And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee. And am no more worthy to be called thy son: make me as one of thy hired servants."

He said, "Father, let me sleep out in the bunkhouse, let me wash my face on the back porch, let me eat on the kitchen table; I don't care. But let me come home. I am not fit to be your son. I have wasted your money, I have broken your heart, I have brought disgrace on you. I am not fit to be your son. But let me come home and live there anyway." "And he arose and came to his father" (Luke 15:11-20).

You know, I like that guy! He played the fool, but boy, when he hit bottom he bounced! He had sense enough to come to him-

self. Some of you don't have that much sense! You never did "come to yourself." Many people never did stop to consider at all. The Lord says in Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." You never did come and reason with God. You never have stopped to see where you have gone. This boy came to his senses. He said, "I am going to arise and go to my father." That is a New Year's resolution, isn't it? That is a new start, isn't it?

Jacob went back to Bethel. In the case of Jonah, you notice, he went back to his duty. In the case of Peter, he went back to God's work. In the case of the prodigal boy, it was back to the father. He arose and went back to the father's house.

I remember once I started preaching on the prodigal son, and I preached it as if he were a backslider. Then I thought, "This must picture a lost sinner." So I changed, and the next time I preached on it, I preached that this was a lost sinner coming back to God. Then somebody said, "Well, look here; it looks to me like he was a backslider who was saved but drifted from fellowship and is now coming back." And I saw the secret after awhile. This means anybody who ever went away from God! The prodigal pictures those who are unconverted lost sinners. It also pictures wayward Christians.

I know some of you have been saved. You say, "I have been converted." So have I. But I have gone away, sometimes, from the Father's house. Haven't you?

And perhaps in this nice crowd this New Year's Eve night there is someone who has never been saved, has never been converted. Don't you want to come tonight and say, "I am going to the Heavenly Father and call Him my Father. I am going to arise and go to God and say, 'I have sinned.'" It is hard to confess. Those are the hardest words in the world to say: "I have sinned." Ah, don't you want to say it today, confess you have sinned and come back to the Father?

Wouldn't it be a fine thing if

this place which has seen so many tears of repentance, this place which has seen so many changed lives, could tonight see a lot of us prodigals come back from the hog pen, come back from the far country, come back from the husks, and come back from the rags—come back to sonship and joy, come back to the feast the Father provides, come back for the ring of sonship, come back for the robe of righteousness, come back for the shoes of the Gospel of peace, come back for the kiss of forgiveness, and the peace and rejoicing? Don't you want to come back to the Father's house to night?

I tell you, if I were a lost sinner I would do it tonight. Sometimes I rather envy a sinner—not that I ever envy a man who is unforgiven, but I think, "Oh, I would like to do it all over again!" In fact, I can come again, and again, and again and say, "Father, I am so glad, I came to tell you I love you and trust you." I come to tell it anew tonight. I will say, "The Lord Jesus is my Saviour, God is my Father, and I come back for all the refreshing and all the renewing I need."

Back in the years before the war, when you could buy a car, you got a warranty, a ninety-day warranty on the car. That meant you not only got the car, but you got ninety days' upkeep. That is nothing beside what God gives. He gives everlasting upkeep! Why, that is in the bargain! "If we confess our sins, he is faithful and just to forgive us our sins" (1 John 1:9). What do you mean, "faithful"? That means He keeps His promise. That was in the bargain. That is in the guarantee: everlasting life and all the things that go with it. Jesus said, "I am come that ye might have life." That is the point, you see; God wants you to have more abundant life, too. That is in the bargain. So if you have a puny kind of Christian life, come and get it abundantly.

So many people have the blood that flowed from the side of the Saviour, but they don't have the water. Brother Erickson, the water is for us too! We can have the power of the Holy Spirit as well as salvation. So many people have the Passover Lamb—salvation—and don't have the unleavened bread—the daily feasting. That is for us, too. Why don't you come and take that? I would come today, and say, "I am coming back to the Father's house. I am going to come back to my Father. I'll come again and make a new start this New Year's Eve night. In 1960 I will try again."

May I mention two or three new starts in my life? First, I remember a time when I was just a lad, in West Texas. I had only been saved a few years, and I was only a boy of fourteen, maybe fifteen. I remember I had grown cold. I had no mother. There was not much good company for a boy in the wild West Texas country then. And I lost my joy. I don't know that I had done anything very outrageous; I hadn't cursed, I hadn't gotten drunk, I hadn't done anything like that. But I knew I wasn't living close to God. I knew I was not happy. I went to a meeting in a little Presbyterian church. I remember there were many people being saved, and backsliders coming back to God. They sang that night,

"Pass me not, O gentle Savior,
Hear my humble cry;
While on others Thou art calling,
Do not pass me by."

And I thought, "O God, is everybody else going to get a blessing but me? Don't pass me by, Lord!" I remember here one girl got a blessing, and here a young man got a blessing. I said, "Lord, I want the joy, too. I want peace, too. Don't pass me by!" And the Lord came in that night again in a fresh way and kissed away all my tears. I walked home that night across the prairie, and looked up at the stars. (And down in Texas, in West Texas, they are as bright, and the skies are as clear as they are in sunny Italy.) As I walked out across the prairie and looked at the stars that night, God was as close as my breathing; and I felt and vowed I'd never grieve Him again!

I thank God I came back and made a new start that night in that little Presbyterian church.

Well, I remember another new start I made. I had finished a kind of a country high school we had there, and I had taken examinations and teachers' certificate work, etc., then taught a country school four months. I knew I ought to go on to college. I didn't have any money; my dad was poor. I had \$9.35, and yet God kept telling me I had to go to college. I went out one winter day, one January day—January 13, 1916, it was. I went out by the woodpile, through the pea patch, through the fence, down in the "brakes," as we called the ravines in that country where there is no grass, and under a chaparral bush I knelt in a place where I had knelt many a time before, knelt there to pray. I said, "Lord, you can have whatever money I ever have—a tithe or more of it. You can have it. If you want me to preach, I will preach. If you want me to be a singer, I will sing. I will go where you want me to go, and do what you want me to do; but Lord, I feel I have to go to school. I am going to risk you to go with me."

I came back to the house, packed my clothes in a little bit of a wooden trunk my mother left when she died, and told Dad, "Dad, when I get there I will write you a card, and you can send the trunk"—a little trunk of things. Then I went and saddled my sorrel horse and rode away through the rain to Decatur College. That was another start, a new start.

I was in the University of Chicago in 1921, doing graduate work. I went down to the Pacific Garden Mission to help win souls. I remember one night I put my arm around an old drunken bum and won him to Christ. In my heart I said, "Lord, I would rather do this than be a college teacher"—I had been teaching in a junior college and had a contract in a senior college the next year—"I would rather do this," I said.

And the Lord said, "Why don't you do it?"

I said, "All right, Lord, I will if you will give me souls."

I gave up my course in the University, gave up the contract to teach in college the next year. I went back to Texas and started leading the singing in country meetings, then entered the seminary and started out to be a preacher. That was a new start.

There was another. I remember some years later, in 1926, I was pastor of the First Baptist Church at Shamrock, Texas. God blessed us wonderfully. The church had 202 members when I went there. In two years' time it had grown to 460 members. God had wonderfully blessed. We had built a lovely brick church house. The people had built us a pastor's home just like we wanted it, and now we were all happy. But God was calling me into evangelistic work. So I left my pastorate, my regular salary. I dropped \$10,000 personal life insurance that I got in the Army. I gave all that up and started out to be an evangelist. I remember what a sweet time of testing it was. My wife and I said, "Lord, we will go. We will trust you alone." We haven't had a regular salary from that day to this—we haven't needed it. We have a regular God, you know. It is from hand to mouth—from God's hand to our mouths. And that is all right. That was a new start.

Again God laid his hand on me when I was in Dallas, Texas, a few years ago. God blessed us in a great ministry; there had been 7,000 or 8,000 conversions, I estimate, in seven and a half years there. God greatly blessed. We had built a big brick tabernacle; and oh, how many were blessed. But God kept calling me out into the wider field of nation-wide evangelism. I was in revival services in St. Paul, with the Temple Baptist Church. One night in my room in the Y.M.C.A., at 2:00 in the morning, I sat there away into the night and prayed and wept and talked to the Lord. I said, "If I am going to be an evangelist, I must have a new anointing," and I waited until I was certain in my heart that the breath of God was on me. I said, "I will go." That was a new

start.

I wonder how many tonight say, "I want to make a new start for God." All right, let's see. First of all, how many of you here will say, "My case is like the case of Jacob. I need to go back to Bethel." Maybe you haven't been in any outrageous sin. Maybe you have just been buffeted by the world, you have been troubled, you have been busy, your feet have gotten dusty in this old dirty world we walk in, and you need to go back to Bethel and have again the breath of God on you. Is that your case? How many of you say, "That is my case, Brother Rice, I have just grown cold, and lost some of my joy. The freshness of it is not with me and it is not as sweet as it once was. I need to go back to Bethel and meet God again and have Him talk to me again and have the sweetness and the freshness and the joy again that I once had." How many of you say, "I want that, this New Year's Eve night." Let's see your hands. Do you want that? Hold your hands up high. How many of you feel the need for that? All right, God bless you.

I wonder how many of you are like Jonah. You say, "God called me, and I said, 'No!'" He said, "Do this," and I said, "I'll not do it." How many here have been in some rebellion against the will of God like Jonah? You have fought God, you have evaded the will of God, and you are out of the will of God. Are there some here like that?

Let's bow our heads; every head bowed, please. How many will say, "That is my case. I am in rebellion against the will of God. I am saved, I have been converted, but I haven't done what God said! I am in rebellion and disobedience tonight, like Jonah was when he ran away from God." You say, "I have been rebellious like Jonah, and I confess it. I want to make a new start and say yes to God's plans." Lift your hand, now. Lift your hand to say, "I have been out of the will of God." I am not saying you are lost. But I mean some way you have rebelled against God, disobeyed God, and you feel it tonight. Let's see your hand. (Some hands are raised.)

Now how many say—and this will include more of us—"Brother Rice, my case is like Peter's. Satan tripped me up. I never meant to fall into sin." I don't know what it was—some evil habit, or some fit of temper, or you drifted into going to the shows; you drifted into bad company, like Peter did. Do you say, "Some way Satan just tripped me up. I didn't mean to, but I lost my joy, and my case was like his." Not in the same kind of sin, perhaps, or maybe it was; but you have fallen into sin by some subtle temptation of Satan. You didn't mean to. You are sorry for it, and you want to confess it to God tonight and put it under the blood. How many are like that? Will you hold your hand just a moment, with your heads bowed? I am talking to Christians, saved people. This is the New Year time, the time to make a new start. How many like that want to confess it? Lift your hand, will you? (Others lift their hands.)

Now how many will say, "Brother Rice, I am the prodigal son in the hog pen. I am not even saved. I am not converted; I am lost. I want you to pray for me. I want to be saved." Will you say, "Pray for me"? Lift your hand just a minute, if you will say, "I am not a Christian." Lift your hand here, just a moment, if you are not saved and you want to be. Is there anybody? (Sings)

"O that I never had gone astray!
Life was all radiant with hope one day,
Now all its treasures I've thrown away,
Yet I'll arise and go;
Something is saying 'God loves you still,
Tho' you have treated His love so ill,
I must not wait for the night grows chill,
I will arise and go,
CHORUS—
'Back to my Father and home,
Back to my Father and home,
I will arise and go
Back to my Father and home.'"

I wonder if anybody wants to come to the Saviour tonight? I wonder if there is anybody who is a backslider and wants to come back to the Lord?



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